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No. 1

EDITORIAL NOTES.

The old year has gone and a new year has come. Many have entered upon the new year as they entered upon the old. Their life flows along like the current of a river hurrying on to the great ocean, with no thought save that the strength of the current seems to grow and the velocity becomes greater as the years roll on. A few have realized the seriousness of life and have resolved to live better lives and to do more that is worthy of life. Some have looked up to God with thankful hearts and are striving to do the will of their Heavenly Father with a more fervent zeal and a more diligent service than ever before. Many that were with us one year since are gone on beyond the dark valley. Are we ready to follow them, should the call come to us this year? For our readers we earnestly desire that this year may be the best year of their lives. May those who have found reconciliation with God through Jesus Christ, walk worthy of their high calling as sons of God, adorning their lives by deeds of love and words of kindness. May those who have hitherto failed to find the way of Peace receive the light and knowledge of God as it is found in Jesus Christ. To this end let all Christians be much in prayer, striving to show the truth of the Gospel in their lives of purity and in devotion to the cause of making known their glorious Saviour to all men.

"Now rest, my heart!"

Two angels wait to give thee peace;
Remembrance with past blessings bring;
Assurance that good will not cease;
Forgetfulness hath healing wings.
These will thy true companions be,
And hearts with burdens more than thine
May feel the love that shelters thee;
And seek the rest that is divine;
Then rest, my heart!"

Mr. Moody used to tell the following story, which has a moral for many of us:

"A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia, and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each of them to be a draft for £10. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life."

The Mirza Sahib of Qadian is quite set up on account of the somewhat extended notice taken of his "Challenge" to Pigott and Dowie. But surely it does not require prophetic genius to foretell the downfall of such impostors. The trail of the world's religious history is strewn with the bones of false prophets and false messiahs. Elijah III has already turned his face towards obscurity. Zion city is in the hands of the Chicago receivers. Multitudes of misguided men and women are bemoaning the loss of their money. A similar fate sooner or later will overtake every false pretender whether he call himself Elijah or a Messiah come in the power of Elijah.

The Mirza Sahib's disciple, Sher Ali, comes out with a long article in the Review of Religions on the tomb of Jesus at Srinagar Kashmir. It appears as a refutation of Dr. Weitbrecht's article in The Epiphany. As a literary specimen of vapory nonsense the article would win a prize. The whole argument for the identity of the Srinagar tomb with that of Jesus is summed up under two heads:

(a) The name "Yus Asaf," which is claimed to be the same as Jesus because he calls the book revealed to him *Bushra*; and (b) the story of Yus Asaf contains parables and

sayings which are the same as those found in the Christian Scriptures!

And all this with the Christian scriptures before him, with the Church's History testifying to Jesus as risen from the dead and exalted in Heaven.

Granting all this writer claims for "Yus Asaf," it would not follow that because he carried about a Gospel containing stories of the parables and words of Jesus, he was therefore none other than Jesus himself. Judging this writer by such a canon of interpretation, we should conclude that Sher Ali was none other than the Mirza Sahib himself.

B. F. Meyer relates the following beautiful story:

"I was staying at a hotel in a town in Norway where was a little girl who had reached that most trying age when she could play one tune on the piano with one finger, always making the same mistake. This tune she would insist upon inflicting on the guests on all occasions when she could get access to the piano in the salon. Everyone was getting rather tired of her and her tune, until one day one of the leading organists in Norway, who was staying in the hotel, came to the rescue. Sitting down beside her, to her single notes he kept up a wonderful harmony of accompaniment, at sound of which the rooms emptied, and guests one and all poured into the drawing-room to listen. For half an hour he kept them entranced, and then, taking the little girl by the hand, introduced her to the company as the one whom they had to thank for the music they had been enjoying. So our poor halting prayers in the hands of the Spirit become acceptable to God. The Spirit makes intercession for those who know not how to pray."

PHYSICAL RECREATION.

It is frequently admitted by those who take an intelligent interest in the present system of physical recreation that it has many evils connected with it, but there does not seem to be much desire to seek out and remove the causes of these evils. It is true that the causes may be in the application of the system, and not in the system itself; and so it is plain that we should first find out the causes, and then enquire how they may be removed.

Let us first try to get a clear idea of what physical recreation really is. The result of work, whether mental or physical, is to produce languor or fatigue in the body. Study, for example, exhausts the brain energy and tires the body. The body then requires to be strengthened, invigorated and refreshed; and for this purpose physical recreation is necessary. Most persons take some physical recreation daily as a matter of course, and the kind and amount of recreation may be quite satisfactory, even when no special attention is paid to it. It is likely that most healthy persons do not err far in this matter. They love their work and rejoice to be fit for it, and usually enjoy all the rest and recreation they need. It is when men begin, in a more or less mechanical way, to formulate a system of physical recreation that so many mistakes are made, because they then lose sight of the true nature of physical

recreation, and pay attention to the elaboration of the system of recreation. They forget that recreation is only a means to an end, and not an end in itself. Let us give some examples to illustrate this point. Suppose two men agree to walk together for recreation. The one man begins to lay down rules, he defines what is meant by walking, he determines the side on which each is to walk, the direction they are to walk, and the distance to be walked, and then closes by saying; "We will see who can walk faster." The other pronounces these rules not only useless, but cumbersome and even hurtful, for they prevent him from walking naturally, easily and comfortably, and so hinder recreation. Suppose a man suggests a cycle race for recreation, and he gets another to join him. The one who gets to the appointed place first is so exhausted that he cannot stand. He discovers that it is not recreation that he has had; for instead of refreshing his body he has prostrated it.

Take another example. Three boys agree to try who will remain longest, supported head downwards, on the parallel bars. The result is that the face of the one who does so becomes discoloured, and he does not recover from the effects for some time. He has not had true recreation; and that he understands if he thinks seriously about it.

These illustrations from daily life show that there is a great evil which has to be carefully avoided for healthy natural recreation, and that evil is competition. The remarkable thing is that this principle of competition is most observed in those kinds of recreation which have most elaborate rules, and which are supposed to be most popular, as for example cricket, football and tennis; and yet it is this principle which is at the root of all the mischief, a principle which is in the rules of the game, and not merely in their application. It is manifest that healthy recreation could be had from walking, cycling and gymnastics without competition, and it could be had from cricket, football and tennis to a much greater extent than at present if the principle of competition were eliminated, and if the method of playing these games were modified.

Let us consider the game of cricket, which is so popular and common among young men and boys. It is something like this. Out of one hundred students available for this game only about fifteen play at all. They are provided with fairly expensive cricket gear. They play almost daily. They like to bat and bat so as to keep in as long as possible. They practice to play in the match or tournament, and their great ambition is to secure the greatest number of runs in the match. Competitors appear who do not fulfil the conditions, and argument and ill-feeling arise before the match begins. During the match, there is a hot and long discussion whether a certain wicket is down or not. The competitors secure that their friends shall be present to applaud them when they secure a run. The match ends, and the victorious party assumes an air of offensive pride, which annoys and exasperates the defeated parties. Rascality, bitter language, threats, and revenge are common results, which have their origin in the one great evil of competition and the ambition to win the game; which the winners call won, although they accomplished their end with fraud, bruised ankles, trembling limbs, and palpitating hearts. In popular language they have won the game, but in more correct language they have lost strength and they have lost honour. They deserve no praise. They deserve rebuke for they have disgraced themselves. I affirm that the end of recreation is not to win the game, but to win strength, to win self denial and to win honour. It is no honour to win the game by losing these, but it is an honour to lose the game by winning these.

Again, the end of recreation is not to become an expert player, but to become expert at work. It is true, of course,

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that if a man wants to become a professional athlete, or gymnast, or circus player he must compete with others and learn to excel them, but then he is no longer taking recreation but labouring. But we want our young men to aim higher than to become professional athletes and circus players. If such are needed at all they may be drawn from that class which is unfit for higher things.

To secure healthy genuine physical recreation, competition in playing should be discouraged by introducing a new system. This could be done in the case of cricket by playing in the following way. Suppose there are ten students who have one hour to play, and that two men bat at one time. Each student will be allowed twelve minutes to bat, twelve minutes to bowl &c. It will not matter whether he is "out" six times in that time, and he will get no credit although he is "in" all the time. He may run or not as he chooses, but his runs need not be counted for he will get no credit for them. He will get credit for the easy, natural and graceful way in which he plays, and for the amount of physical improvement which he makes. There are several other changes which the game of cricket would have to undergo to make it quite suitable for healthy and genuine recreation, but the above is the principal change. Similarly all other popular games could be so modified as to make them quite suitable modes of recreation.

It is natural to ask how this new system is to be examined and tested. This may be done in the following way. Take the students of the different schools separately in a given district, and let their physique be examined and noted; and then at the end of twelve months let the process be repeated. It will thus be seen which school improved most in the interval. The method by which the result was attained will not be taken into account.

Let us now point out a few of the advantages which would result from the adoption of the new system.

1. It would reduce to a minimum the dishonesty, bribery, fraud, mad excitement, abusive language, boasting, ill-feeling, threats and blows which so frequently accompany the present system. Examine the causes of these evils and you will find them practically summed up in one cause, viz. competition. Competition cannot be applied to games played by ordinary persons without giving rise to great evils.

2. It would make the games more generally interesting and attractive, for every one who is willing to play would get the same chance, and a few, who are called the best players, would not be able practically to monopolize the game.

3. It would remove the inducement to the so called best players to spend too much time in the game to the neglect of their work, for they would get neither prize nor praise for their expertness.

4. It would save much expense. For a given number of students the game of cricket, on the new system, would cost less than a fifth of the expense of the present system. This would be a very important consideration in all schools.

5. It would train the players to habits of accuracy, temperance, gentleness, unselfishness and honesty. Accuracy would be gained by the exact division of the time between the players: a thing much needed in this country. Temperance would be taught by bringing the game within the prescribed limits. It would be known to a minute when the game would be over, and there would be no prolonging it for hours or even days. Gentleness would be taught by the knowledge that all boisterousness, roughness and cruelty would be absolutely useless, instead of leading to extra scores as in the present system. Unselfish-

ness would be taught by the training which leads to giving up the bat or ball to the next player. Honesty would be taught by the removal of the temptation to cheat, for nothing could be gained by cheating, whereas, under the old system, a run or a goal has often been gained by it.

6. It would prevent excited dangerous crowds from collecting. There would be nothing so apparently exciting in the new system as would give rise to useless applause and wild shouts. There would be no need of a temporary platform to accommodate the spectators, for they would be few, and hence no swaying and collapsing of stands endangering life and limb.

7. It would revolutionize the present spirit of the age which tends to reckless driving, excessive cycling, horse racing and gambling.

GEORGE WAUGH.

Sialkot, 10th Dec. 1903.

Current Thought and Incident.

HERBERT SPENCER.—I.

By Rev. Walter V. Couch.

The venerable Philosopher of Evolution still lingers, at the advanced age of 83, * but his life-work is done, his last volume has been written, and his last public word spoken. The time, therefore, seems opportune for reviewing some of the leading points of his philosophical system, which claims, to be a solution of "the riddle of the universe."

A greater man than Herbert Spencer was tempted, in his fits of philosophic melancholy, to accept the creed of the agnostic, but his mind reacted to a healthier mood—to a belief in God, and in a future life. And he wrote those memorable words, which, since his day, have been recited over the coffin of an innumerable multitude: "Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain, . . . or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

In contrast to this, the trend of Herbert Spencer's teaching has been towards the belief that man is by nature mortal; that he survives only in his influence; that he continues to live only in the lives of those who come after him. The dozen or so volumes of the "Synthetic Philosophy" will be his survival of influence. Whether that influence shall continue to survive and to reproduce itself in the beliefs and lives of future generations, is a question that interests not only the professional scientist, but still more profoundly the practical Christian, who believes in God the Creator of all, in Christ the Redeemer of all, and in a future state of rewards and punishments, to be meted out in accordance with the belief and conduct of men while here.

That Herbert Spencer is a man of extraordinary mental ability, in certain directions, goes without saying. But his genius is analytical rather than constructive; subtle, rather than broadly comprehensive. He has reasoning power, but his logic is formal—tending to the establishment of propositions, rather than vitalizing and fructifying—leading

* Since this was written this great writer, has passed away. ED.N.A.

to the enlargement of the area of knowledge.

His ardent disciples have placed his name high up on the roll of the immortals—by the side of those intellectual colossi, Newton, Bacon and Des Cartes. John Fisk, in a fit of extravagant eulogistic enthusiasm has outdone them all. He declares that Spencer's "place in the nineteenth century is that of a greater Newton and his achievement is so stupendous that Darwin is fairly dwarfed." It is an abrupt descent from this effusive laudation by Fisk, the rhetorician, to the calm judgment of Darwin, the practical scientist, who expresses himself on this wise: "with the exception of special points, I did not even understand H. Spencer's general doctrine, for his style is too hard for me. I find that I am so fixed by the inductive method that I can not appreciate deductive reasoning. I must begin with a good body of facts, and not first-principles (in which I always suspect some fallacy,) and then as much deduction as you please. This may be very narrow minded, but the result is that such parts of H. Spencer as I have read with care, impress my mind with his inexhaustible wealth of illustrative suggestion, but never convince me. If he had trained himself to observe more, even at the expense, by the law of balancement, of some thinking power, he would have been a wonderful man." This, which was written in a letter to a friend, may seem like a snapshot impression, but any one who has read Spencer with care, will be struck with the general fidelity of the likeness. I cannot refrain from citing, in this connection, the opinion of a leading science professor of Cambridge, England, who is quoted as saying: "I am not qualified to speak of his philosophy, but Professor Ward (the Professor of Philosophy in Cambridge), tells me that it is worse than his science, but I think that is impossible. I can only speak of the mathematical portion of his books, and I must say that if one of my tripos pupils had made the glaring blunders upon which he bases many of the arguments in his First Principles, he would have had a warm quarter of an hour. The blunders are still there, for, as Professor Ward has sarcastically remarked, unfortunately he has had them stereotyped."

Some other "blunders are still there," besides those in mathematics; and to a few of these I desire to call attention, briefly, mindful that I am writing a newspaper article, and not a volume. Lest I should be thought venturesome in expressing opinions upon subjects for which I am not specially qualified, I shall be careful to substantiate them by the authentic statements of the individual most directly concerned—Herbert Spencer. If in so doing, Spencer shall be found contradicting Spencer, it will not be my fault.

Blunder number one should, perhaps, rather be called a glaring inconsistency. In the development of his philosophical system, Spencer pretends to fight shy of the X, or unknown quantity. He affects a dislike of it scarcely less extreme than that with which he regards the doctrine of special creations. This is his specific objection to the earlier theories of evolution; they "do not assign true causes; causes that can be assimilated to known causes; causes that can be shown anywhere to produce analagous effects." And yet whenever known causes fail him, in the exploitation of his theory (as they often do), he does not hesitate to fall back upon some X, or unknown quantity. He is quite ready to assume where he cannot prove. In default of necessary facts he "fills in" the numerous gaps in his theory with beliefs, inferences, probabilities, and the like. Within the compass of a few pages of Spencer's Biology, I have met with such loose, jointed expressions as these: "There is reason to think," "there is great reason for thinking," "it seems probable," "the bearing of these facts is obvious," "it is more obvious."

Blunder number two. That a mind so loosely constructed should imagine he had found a true cause of organic evolution in certain processes that are taking place before our eyes, is not strange. This is his way of putting the argument: "Modifying processes are now going on, of the kind alleged as the source of specific differences—a process which, to all appearance, would produce, in the millions of years which the geologic records imply, any amount of change. If a single cell, under appropriate conditions, becomes a man in a few years, there can surely be no difficulty in understanding how, under appropriate conditions, a cell may, in the course of untold millions of years, give origin to the human race."

This would be powerful reasoning, if it did not rest upon an unwarranted assumption, namely, that a single cell, or organism, has an inherent capacity of unlimited development. But this is contradicted by our experience. Every species, and every individual of every species, so far as our knowledge goes, has its maximum limit of variability. And, strange to say, Spencer admits this fact, in a striking passage in his Biology. "The general truth," he says, "that extra function is followed by extra growth must be supplemented by the equally general truth that, beyond a limit soon reached, very little if any modification can be produced. The experiences from which we derive the one induction thrust the other upon us." The development of the ear and voice of the musician, and of the blacksmith's arm, afford familiar examples. He goes on to say: "Nor is this true of individuals alone, it holds, in a sense, of species. It seems that in each species, of organism there is a margin of fundamental oscillations on each side of a mean state, and a consequent margin of fundamental variations, and that it is possible to push functional and structural changes towards the extreme of the margin, both in an individual and in a race." This is sufficiently explicit. And this being the fact—respecting both individuals and races—that they have on each side of a mean state a marginal limit of fundamental variations—what have "the millions of years which the geologic records imply," to do with the questions of organic evolution?

If it still be insisted that individual and racial variations may be transmitted, and, under the operation of the law of heredity, may be funded and refunded and accumulated indefinitely, the reply is, that this is an assumption as unwarranted as the other. Spencer's own testimony, quoted above, seems to give the negative to this supposition. And certainly uniform experience goes to show that whenever individual or racial modifications have

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been pushed to an extreme, it has been followed by degeneracy or inanition. This is the costly price that has been paid for civilization. Civilization has advanced and received fresh increments, from age to age, but the races by whom these advances have been secured, have perished. Where are the children of Shakespeare and Milton, of Bacon and Newton? These great geniuses seem to have used up all their intellectual capital, and to have left little or none for their off-spring. Where are the descendants of old Greece, old Rome, and older Egypt? Their withered representatives may be seen in the degraded fellahin of the Nile valley, in the beggars that swarm about the cities of Italy, and in the common-place inhabitants of modern Attica, whose only claim to distinction is that they walk the same streets that were once frequented by Socrates and Plato, and speak a language akin to that of Homer and Demosthenes.

THE PRESBYTERIAN.

— 10: —

THE QUEER CHAMELEON.

Of all living creatures a chameleon is one of the strangest in appearance and most surprising in actions, and mode of life. The small green and brown lizards, so common in the South of our own country are not chameleons, although they go by that name. The real chameleons, with one or two exceptions, are confined to Africa, and there are about fifty species.

A chameleon is a slow-moving, defenseless creature with harmless teeth and no venom. When we approach, it is interesting to see what ruse nature has taught him to help him escape from his enemies. As soon as he sees us he compresses his numerous ribs and becomes astonishingly thin, and then proceeds to stand on edge; that is, to turn the narrow line of his body towards us. Not only this, but the crafty little fellow circles slowly around the twig to which he is clinging until he is hidden on the opposite side. When he realizes that he is seen and that further attempts to hide are useless, he changes to opposite tactics, present his broadest surface and blows himself up, swaying from side to side and hissing with open mouth. This power of inflating himself is made possible by several narrow bags or sacs which continue the hollow cavity of the lungs into all parts of the body.

The wonderful changes of color which chameleons are able to display have always made these creatures famous, and the way in which it is brought about is interesting. The outer layer of the skin is colorless, but beneath this at varying distances from the surface are certain iridescent cells, then some containing drops of oil, others with crystal granules, and still others with brownish and reddish pigment. When the crystal-filled cells are brought near the surface, they refract the light and make the creature very pale—almost white; the oil-drop cells, in turn, cause a yellow color; when all the pigment is forced upward, a dark hue is imparted to the skin, and when the light is diffracted through the yellow oil and iridescent cells a green tint results. These pigment cells are under the control of the chameleon, and thus he can copy his surroundings so perfectly and immediately that when one portion of his body is in shadow and the other in sunshine he is bi-colored, the dividing line corresponding to the edge of light and shade.

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION: Rs. 25, 18, 12, 8.

JUNIOR DIVISION: Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

There are many more strange things about a chameleon, but the tongue and the eye seem beyond belief in a living creature. The former is club-shaped at the tip and covered with a sticky substance. Ordinarily when a chameleon opens its mouth the tongue is not especially conspicuous; but when six or seven inches from a fly this organ will be shot forth so quickly that the eye can scarcely follow it, and yet with unerring aim the tip strikes and snatches the fly down the chameleon's throat. The secret of this little bit of magic is the elastic stem or base of the tongue, which telescopes upon itself when not in use. Remarkable indeed is a creature with a tongue which can be thrust out a distance equal to the length of the entire body of the animal. Mythology itself can offer little that is more extraordinary.

The eyes of an animal usually take a prominent part in its characteristic appearance, and these organs in the chameleon give a most weird effect. Imagine, if you can, a person who, while keeping one eye fixed steadily upon you, glances with the other over your whole person or the surrounding landscape; or again, think of sitting near some one in a restaurant who is reading a book with one eye and examining the menu with the other! The uncanny feeling which would be thus produced may be experienced when one examines a living chameleon. Both eyes work independently; and though this is the case with lizards and other reptiles, in chameleons the fact is made more evident by the eyelids having become fused, growing as one except for a tiny round opening in the centre. One eye may be fixed upon a fly which the chameleon is stalking, while the other pupil is watching for any hostile movement on your part. The eyes are conical and protruding and the general appearance has been aptly compared to "a boiled pea with an inkspot on it." The "ink-spot" is the tiny opening between the lids and, like the telescope hole in an astronomical observatory, it has to move toward the object looked at. So the sight of the two "ink-spots" moving independently back and forth, up and down, is most laughable. The hole in the lid is like a second pupil of the eye.—C. William Beebe, in New York Post.

AL-HAQQ.

The chief aim of this *monthly urdu* paper is to put "Christ crucified" before Non-Christians and especially before Mohammadans. The paper is in no way a commercial concern. It is therefore sincerely hoped that all who are interested in the evangelisation of India will by their support help in the task of producing it.

To those Missionaries and Christian friends who desire to distribute "Al-Haqq" amongst Mohammadans, the paper will be supplied at the following annual rates including postage:—

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A *Daily Telegraph* despatch from Nagasaki says that the Japanese fleet is unshipping all soft Japanese coal and shipping Welsh. All superfluous woodwork is also being removed from the ships.

A *Daily Mail* telegram from Tokio says that after a secret conference of naval officers at Sasebo on the 22nd instant, six battle-ships sailed.

A *Daily Mail* telegram from Kobe states that all the best bluejackets on leave have been recalled.

JAPANESE DETERMINATION.

At the last conference of the Cabinet and senior statesmen it was decided that Japan would be compelled to appeal to arms if her demands were refused.

THE PRESS ON DECISIVE MEASURES.

The Press strongly urges the despatch of troops to Korea to safeguard Japanese interests. The impression is growing at Tokio that the adoption of such a course may become inevitable.

ANGLOPHOBIC RUSSIAN JOURNALS

London, Dec. 25.

Russian newspapers are displaying great irritation against the English press, whose attitude seems to excite even greater animosity than that displayed against Japan.

AMERICAN WARSHIP FOR CHEMULPO.

A warship from the American Asiatic Squadron has been ordered to Chemulpo.

GERMANY'S ATTITUDE.

Allahabad, Dec. 26.

London, Dec. 24—There are indications abroad of a growing belief in Berlin that if Russia should come to be engaged in war, Germany's neutrality will be distinctly benevolent. Even the word "ally" is applied to Russia in some quarters.—*Pioneer Special.*

BRITISH RECOGNITION.

London, Dec. 25.

Great Britain has recognised the Panama Republic.

ENGAGEMENT WITH DERVISHES.

London, Dec. 24.

A force under colonel Kenna left Badweia on the 18th instant and surprised 2,000 Dervishes in Jidballi, 38 miles east of Badweia. The engagement lasted three hours. The Dervishes are reported to have lost eighty killed and a hundred wounded. The British casualties were two wounded and one missing.

SPEECHES BY JAPANESE PUBLIC MEN.

London, Dec. 26.

Reuter wires from Tokio that, speaking at a semi-public dinner, Count Kato, the former Foreign Minister, said he regretted that the people had not been taken into the Government's confidence. Nevertheless, should the Emperor declare war, the nation would support him unanimously.

Count Okuma, former Premier, said selfpreservation required Japan to stand up for China's integrity.

RUSSIAN DIFFICULTIES IN MANCHURIA.

The Russian press is showing alarm at the increasing numbers and activity of bands of Hanhouses in Manchuria. The bands are well armed and overrun the country terrorise and pillage the inhabitants. The Russian troops are undergoing great hardship and suffering as well as considerable loss, in their endeavour to keep the bands in check.

CHINESE ARMY RE-ORGANISATION.

The re-organisation of the Chinese Army is causing considerable concern in Governmental circles at St. Petersburg, where it is viewed as a sign of distrust of Russia.

AMERICA FOR OPEN PORTS.

The United States are pressing Korea to open Wiju, and China to open Antung and Mukden speedily.

THE AMERICAN SQUADRON.

A telegram from Honolulu states that the American Admiral Evans has announced that in view of the situation in the Orient the United States Asiatic squadron now there will start to return to Cavite next Tuesday.

LORD CURZON'S GIFT TO A FRENCH MUSEUM.

London, Dec. 26.

Lord Curzon has presented to Less Invalides Museum in Paris a complete collection of Indian Army Medals since 1799 to 1900.

M. Dalcasse has written warmly thanking His Excellency for his unique gift.

DIPLOMATIST OPINION UNCHANGED.

London, Dec. 28.

Reuter wires from Peking that the opinion among diplomats that war between Russia and Japan is probable, and almost inevitable remains unchanged.

CHINESE FOREIGN TRAINED TROOPS.

The Board of War at Peking has ordered the Viceroy to furnish full information regarding the numbers of foreign trained troops available for service.

ORDER TO NAVAL RESERVISTS.

The Admiralty has ordered all Naval Reservists to notify their addresses from which they can be summoned telegraphically. A similar order preceded the calling out of the Army reserves at the beginning of the South African war.

TIBETAN DEPUTATION TO ST.

PETERSBURG.

The Daily Mail publishes a telegram from St. Petersburg stating that a deputation from the Dalai Lama of Tibet arrived at Irkutsk yesterday en route to St. Petersburg.

URGENT NOTE TO THE PORTE.

London, Dec. 28.

An urgent note from the Austrian and Russian Embassies regarding execution of the reforms in Macedonia was presented to the Porte on Saturday.

GENERAL HOTTENTOT RISING.

London, Dec. 28.

A general insurrection has broken out among the Hottentots of German South-West Africa.

EVACUATION OF MANCHURIA POSTPONED.

London, Dec. 29.

Reuter wires from Peking that the Russian Minister has informed the Foreign Office that no further steps for the evacuation of Manchuria can be taken at present.

RUSSIA ORDERING STORES.

Russia has ordered one million pounds of mess meat from the Cudahy Company at South Omaha, and a million and a half pounds from the Armour Company at Kansas City, for delivery at San Francisco by the end of January.

The Russian orders for mess meat are part of an order for three million pounds given from Vladivostok to the agent of Getz and Company.

THE SEOUL-FUSAN RAILWAY.

Reuter wires from Tokio that an extraordinary meeting of the Japanese Privy Council approved the issue of an emergency ordinance for the purpose of expediting the work on the Seoul-Fusan Railway, and providing for possible military expenses for the protection of the railway and other interests.

SEED FOR SOWERS.

The Christian Literature Society of the Panjáb is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammadans.

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Is a new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath. Price 8 as, with postage 9 as 6 pie.

Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Panjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robert, son, translated by Dr. Huntly, 320 p., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.
2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 annas. Published also in Roman Urdu at same price.

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